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OJIBWA TALES FROM THE NORTH SHORE OF LAKE SUPERIOR.

BY WILLIAM JONES.¹

1. SKUNK AND LYNX.²—Skunk was wife to a Lynx who wished to eat her. She knew of his desire, and, after wrapping wood in a blanket, to represent herself asleep, she hid. He discovered her trick. He then tried to make her betray her place of hiding by doing things to make her laugh. Failing in this, he began to slice his hams and belly; then he fell into the fire. After he had been rescued by his wife, he was deserted by her.

2. PAINTED-TURTLE AND BEAR.—A Painted-Turtle, on falling from a log while asleep, went ashore, where she came upon a dropping of some blueberries. This she later fed as food to a Bear who had come to visit her. Pleased with the berries, he asked where she got them, and was told "upon the slopes of yonder hill." On his arrival there, he learned what he had eaten, whereupon he chased after her, and, overtaking her, slew her. She came back to life, however, and later killed the Bear while in the water. She broke his back, thus creating the hump on the backs of bears.

3. SNAPPING-TURTLE'S WAR-PARTY.—Wishing to go to war, Snapping-Turtle called for followers. He refused the Moose and Bear, but accepted the Painted-Turtles. On the way to the foe, a chief of the Painted-Turtles dreamed of an evil fate. He made known the dream, giving it forth in song; and for that he was killed. The dream came true, however, and the war-party was destroyed. Snapping-Turtle was made captive, but had his captors fling him into the water, where he escaped. Otter was sent to retake him, but was caught and held by Snapping-Turtle till the roar of the Thunderers; then he was released to return whence he came.

¹ The following tales were found among a large mass of text material collected by the late William Jones when working under the auspices of the Carnegie Institution. The texts are being published by the American Ethnological Society in Volume IX of the Publications of the Society. The provenience and authorship of these tales are not altogether certain. So far as can be made out, Nos. 1-28 inclusive and No. 40 are from Bois Fort, the narrator or narrators being Wāsagunäckān or another man, or both; No. 24a is by Mrs. Syrette of Fort William, Ontario; Nos. 15a, 19a, 29, 40a, 31-35, 37-39, 41-57, are by Penassie of Fort William, Ontario; No. 33a is by G. Kabaoosa, No. 58 by William Kabaoosa, No. 59 by Jacob Thompson,—all of Garden River, Ontario; Nos. 60, I-III, are by Alex. Pettier, Manitoulin Island; Nos. 60, IV-VI, by G. Kabaoosa of Garden River. Neither the provenience nor the authorship of Nos. 30 and 36 is known. Comparative notes on the tales are reserved until the publication of Dr. Jones's Ojibwa Texts.—TRUMAN MICHELSON, October, 1916.

² See No. 41, p. 385.

4. SNAPPING-TURTLE'S WAR-PARTY.—Snapping-Turtle, in command of all the other Turtles, warred against the Caddice-Fly, but suffered defeat. He was made captive, but was later given freedom to go about with the son of the chief. By and by the two set off on a journey. They travelled afar, across the sea. There they beheld the great conjuring-lodge of the manitous, and the home of the Thunder-Birds. On their way back Snapping-Turtle broke faith and deserted his comrade; but the son reached home, bringing one of the Thunder-Birds.

5. SNAPPING-TURTLE KILLS MOOSE.—Snapping-Turtle was one of ten sons-in-law. By them he was held in contempt because of his inability to provide his share of the food. Driven by taunts, he determined to kill a moose. He pursued one for a whole year, finally overtaking it in the water. There he slew it. After preparing the meat, he floated it home. Being still despised, he fought with his tormentors and slew them.

6. THE RACCOON AND THE CRAWFISHES.—A chief of the Crawfishes got up a war-party to go across the sea to fight Raccoon, their hated enemy. They found him lying on the beach. Believing him to be dead, they thronged about and all over him, and pinched him, to make sure he was not alive. As he was only feigning death, however, up he sprang. After slaying and eating many, he hastened after his companions, who also joined in the slaughter and feast. When the chief got back home with a few, he was put to death.

7. MINK.—A certain Mink was a useless son-in-law in the matter of obtaining food. He was compelled to go out to hunt, but he could not kill a single thing. At last he succeeded in killing a ruffed grouse, but the sight of it only angered his wife all the more. Then he went away for good. As he went along, he met with another Mink, who joined him. In time they came to a town, where they were received, and told of the passing on the morrow of Nänabushu in company with some Geese.

8. THE FOX.—A fox once killed a hare, one half of which he ate, and the other half he cached. This other half was found by a Crow, who, when about to eat of it, spied Fox coming along. Fox caused Crow to laugh; and when Crow laughed, down fell the piece of hare.¹

9. THE COUNCIL OF THE DOGS.—The Dogs once met in assembly to smoke and elect a chief. Failing to agree upon a certain one, they fell to fighting, whereupon the meeting was broken up. This lack of restraint is yet the nature of dogs, and it accounts for their unfortunate state.

10. THE RUFFED GROUSE.—A Ruffed Grouse angered the people because he refused to marry a woman selected for him. In order to

¹ Probably based on the well-known *Æsopian fable*.—F. B.

know what he should then do, he was made to fast. In the mean while the mystic power of some bear-claws and of a snake-skin was used against him; but he finally prevailed. His fast lasted eleven days, and these are marked on the feathers of his tail.

11. LITTLE-IMAGE OVERCOMES THE BEARS.—Little-Image was a manitou from the sky-country at the east. He came to earth that he might deliver the people from the monster bears that were devouring them. They were racing with each other, and lives were wagered on a race, with the Bears always winning. Little-Image came to the people at a place where they were fasting for the power of speed to outrun the Bears. This power he granted them, whereupon the number of Bears began to diminish. Thereupon they tried to flee; but the Little-Image slew the monsters, and the rest (the smaller ones) were made to fear the people. These are the bears of to-day.

12. THE MOOSE AND MAN.—A young Moose was disobedient and careless. He began to wander off alone, much against the wishes of his parents. Full of overwhelming pride in his own speed and power, he began to ridicule that of human beings. Finally he did violence to the visiting soul of a pipe belonging to a human being. That was his undoing, for on the morrow he came to learn how foolish it was to despise a human being. He was humbled by a human being.

13. SOARING-EAGLE AND OTTER.—Soaring-Eagle was reduced to hunger by Nänabushu. In his hunger he was invited to a feast by some one, but did not know where. One evening he caught a fleeting glimpse of the inviter speeding past the wigwams. Going in pursuit, he presently found himself in an assembly of the animal-folk, feasting on trout given by the Otter. From the Otter he learned how to obtain food. He was to tie a child by the foot with a cord, and then let it down through the ice into the water. He did as he was told, but took out one too many fishes. On this account he lost his child. Then he went back to the waterfall to ask the Otter how he might recover the child. Entering the place, he continued on to a town upon the floor of the sea. There he recovered his child that had been captured by the chief of the Fishes; but he was pursued by the chief, who followed him out upon the ice. There he slew the chief, the Great Sturgeon. Then he gave thanks to the Otter. He was then able to bring hunger upon Nänabushu.

14. MOTHER-EARTH.—Mother-Earth, known by the name of Ottawa-Woman, gave birth to all birds, animals, and fishes. Of these, the Ruffed Grouse, Hare, and Whitefish were the most filial.

15. THE GIRLS WHO MARRIED THE STARS.—The Foolish Maidens met with various episodes: their dog was slain by the wolves; the elder sister was nearly killed by the gray porcupine; they went up into a fish-hawk's nest and were taken down by the wolverene, by

whom the elder sister was again almost slain; they were visited by Nänabushu, who tried to marry the younger girl. A Mouse told her of Nänabushu's purpose, whereupon she made ready to flee from him. In her flight, the Mouse was killed by Nänabushu, who then started in pursuit of her. The girls ascended into the sky-country, where they became wives, each to a star. . . .

The Foolish Maidens came out upon a lake, where they met a Diver. They were permitted to get into his canoe. Then away went the three, travelling by water. On the journey the Diver's pretensions drew upon himself the ridicule of the maidens. The arrival home of the Diver was received with much ado. A dance was given at the Loon's. To it went the Diver, while the maidens were left in the care of his grandmother. On the following night the maidens first played a trick on him, and then forsook him to become wives to the Loon, whereupon the Diver slew the Loon. . . .

The second part of the story is taken up with the struggle between the Diver and the Winter-Maker. The Diver wandered off alone to a swamp, in order to pass the winter there. By his shelter came the Cranes and Mallards on their way south. With him they left a young Crane and a young Mallard to be cared for till their return. Then came the Winter-Maker to destroy him, to freeze him, to close the ice over him when he went down into the water to get fish. Finally the Diver turned on the Winter-Maker, and in the end overcame him.

15 a. THE GIRLS WHO MARRIED THE STARS.—The two Foolish Maidens lay awake under a starry sky, and wished for husbands from among the stars. When they woke in the morning, they found themselves with husbands and in the sky-country. They escaped from the place by the help of an old woman, who let them down in a basket through a hole. On account of their disregarding a command of the old woman's, however, they got only as far as a fish-hawk's nest. From there they went the rest of the way by the help of a Wolverene, whom they later deceived. Then they met with a Diver, who let them into his canoe. Being vain and pretentious, he tried to pass himself off as He-of-the-Wampum-Beads, the Loon; but, much to the amusement of the maidens, he was always laying bare his many shortcomings. They found him an object of contempt and ridicule at the place he called home, whereupon they forsook him and became the wives of the Loon. Becoming angered, he killed the Loon by putting a red-hot pebble down his mouth while he was asleep. The Diver fled out to sea. An attempt was made to capture him. The sea was sucked dry by some leeches; and while he was being sought, he cut the leeches with the flint knives which he had tied upon his feet; and when the water flowed back, the people were all drowned.

16. THE ORIGIN OF THE SEASONS.—The animal-folk met in assem-

bly for a smoke, because the winter was continuing overlong. It was found that a certain being was detaining the birds of summer, thus holding back the spring. The Fisher was made leader of the party to go visit the one delaying the spring. In the party was the Otter, who went, despite the wishes of all. On his account they once had to make two visits to an old woman before they could obtain food. Farther on an old man supplied them with food. When about to arrive at their destination, they resorted to a stratagem. The Muskrat was to gnaw holes in the canoes, and the Beaver to gnaw the paddles almost in two; then the Caribou was to cross at the narrows of the lake. The Fox was to bark at him; and while the people were drawn off in pursuit of the Caribou, the Fisher was to make a rush to where the birds of summer were. The object of the strategy was attained. The Fisher set free the birds, but had to flee for his life, first up a tree, then off into the northern sky, where he may now be seen in the stars of the Great Dipper. On the return of the animal-folk, it was decreed that six should be the number of the winter moons, because six was the number of stripes on the chipmunk's back.

17. THE ROBIN. — The malignant power of a song sung by a proud virgin brought about a thaw which destroyed the fishes of the Robin and his grandmother, Squaw-Duck. With power given him by his grandmother, the Robin miraculously caused the virgin to be with child. The birth of the child angered the parents and distressed the maiden. In a trial the Robin was found to be the father. When he explained how it came about, he found favor with the parents. Attempts to kill him were made by the suitors, but he prevailed over them all.

18. THE BIRDS AND THE NORTH WIND. — The first-born sons of the bird-folk played ball with the North Wind and were beaten. The North Wind made goal at the west, and for that reason the wind from the east brings bad weather; the next goal was at the south, and on that account everything flees southward when the wind blows from the north. Only they that played on the side of the North Wind do not go away in winter.

19. THE TEN BROTHERS AND THEIR HEAVENLY WIVES. — Ten brothers lived at one place together, but hunted in different directions. In their absence would come a maiden and put their dwelling in order. She finally became wife to the youngest; and this aroused the jealousy of the first-born, who tried to slay her. When wounded, she was discovered by her husband, whom she commanded to refrain from seeing her for ten days. Seeing that he could not control his desire to see her, she took on the form of a bird and flew westward. He followed after her. He was guided by the trees. He was fed by miraculous food by grandparents who warned him of dangers on the

way. He overcame the difficulties, and regained his wife. On the return home with her, he was accompanied by her nine sisters, each of whom became wife to each of the nine elder brothers.

19a. There were eleven brothers. They left home once and went to hunt. They made camp at a certain place, and hunted from there. They would return of an evening, and each time find the lodge clean inside and everything put in order there. Food was cooked and the pallets spread. Some one must have come in their absence, they thought. They watched, each one trying to see who it could be that came and did these things.

It was the youngest brother who found out. He came to the lodge one time when all were away, and found a girl at work inside. She was young and pretty. She became his wife, and did the work in the lodge.

The oldest brother was Mätcigiwes. He was not at all pleased that the youngest brother should find the girl and marry her. He had designs, and bided his time to carry them out. He made as if he went away. At a certain place he stopped and watched for the girl. He saw her go to the wood and stop at a tree. She stopped there because she wanted a dry twig at the top. She waved her arms upward toward the twig, and down to the ground fell a good supply of nice dry wood. She started homeward with the wood on her back; but, on coming near, she was shot by Mätcigiwes. He had overtaken her and shot her in the side, under the arm. She fell as if dead.

The younger brother came home, but did not find his wife. He asked about her, but no one knew. He went forth to seek her, and at last found her. Then he was sad, and wept. Strange to say, however, she came to life. Then he was happy once more. "I cannot be with you now for a while," she said. "We must be absent from each other for ten days. I go in yonder direction, and you must not come there in all that time." Thus she spoke, and went away.

The youth longed for his wife, and could not stand the wait. On the eighth day he found himself going in the direction she took when she went away. By and by he saw a huge bird rise and fly. He followed the course of its flight. On the way he came first to a place where an old woman lived. She tried to persuade him to turn back. He kept on, and came to a second old woman, and then after a time to a third. The old women urged him to stop and go back. Keeping on, he came to the dwelling of an old man. He too begged the youth not to continue on his way, but the youth would not listen. Seeing that his words were of no avail, the old man gave the young man four pieces of copper. Each piece was half the length of an arm, and had a hook at one end. The youth took the gift and went his way.

By and by he came to a mountain. It was steep, with a sheer

bluff, and it went high up out of sight. At the base lay a heap of human bones. Skulls, arm-bones, leg-bones, bones of all kinds, lay scattered about. The place was white with them. He wondered how he should get up the mountain. He thought of the copper hooks. He took one from his belt and struck the wall with it. Lo! it pierced the rock and stuck. He tried another, and it stuck too. So up the mountain-side he went, with the help of first one hook, then another. By and by one became dull and would not stick. This he flung aside and took another. By and by he had but one hook left, and at last it became useless. "What shall I do!" he thought. He looked below, but he was so far up that he could see nothing. He looked up, and the wall rose upward, yet out of sight. "Perhaps my bones will whiten the place down there too," he thought. But at this point his power came to him, the power he had gotten in a fast. "I will be a butterfly," he thought, and a butterfly he became. Up he fluttered, keeping always close to the wall. He got to a place, however, where he could go no farther as a butterfly. "I will be a duck," he thought; and a duck he was,—a duck that shoots straight up at the rise, and then flies away. He found himself far over on the mountain. He continued on in his own form till he came to a narrow pass across an abyss. "I will be a squirrel," he thought, and a squirrel he was. He skipped over the narrow pass and came to the other side, where he became himself again.

Walking on, he came to a dwelling where a man lived. "I am looking for my wife," he said. The man told him to stop with him, for on the morrow would be a contest, and the prize would be a pretty girl, who would go to the winner. The youth stopped with the man.

On the next day came many to try and get the girl. They gathered together in the lodge, arranging themselves in a circle. The youth came first, and his place was at the right of the entrance. The next that came sat beside him at the right. Thus they arranged themselves. By and by the girl came in, and all admired her beauty. As for the youth, he saw who she was and knew, yet he contained himself.

The father had a bowl, and in the bowl was a bead. "You are to pick up this bead," he told them, "with the under side of the tip of the forefinger. The one who succeeds will have my daughter for wife." Then he handed the bowl to the one sitting at the left of the entry-way. Around it passed, and strange things some did to pick up the bead. For instance, Rabbit tied a string around his claw, but he failed to pick up the bead; and Raven rubbed matter from his eye on his claw, but the bead would not stick. Thus around the bowl passed till it came to the youth. He rubbed *namä'kwāni* (glue made from the horn of moose or elk or deer) on his finger, and the bead stuck fast. That made him winner, and he gained his wife back again.

He was for taking her home at once, but she persuaded him to stay yet a little while longer. She wanted time to find her sisters. They all came; and they were ten, and older than she. She wanted them to go too, so they all went along. When they came to the narrow pass, the wife said to her husband, "We will become birds and fly across. You climb on my back, and I will carry you." Saying this, she and her sisters became birds. As she spread her wings to rise, her husband climbed on her back and hugged her close. She rose, and so did the sisters; and they flew over the pass, and on over the mountain, and down into the lowland beyond. There they alighted and became themselves again. "Now, you all remain here till I come back," said the youth. So he went to the lodge and found his brothers. They were glad to see him again. "Make things ready," he told them, "and have the lodge look nice and clean. You will see why when I come again. I shall not be gone long." They did as he bade them, and the next time he came it was with his wife and her ten sisters. To each of his brothers he gave a wife, Mätcigiwes taking the oldest girl, and the next eldest brother the next eldest sister; and so on down with the rest, according to age. As for the youngest brother, he already had the youngest sister.

20. SUN AND MOON. — The Sun was husband to the Moon. He was absent from home by day, and she by night. She once became angered at some women, and slew them. This displeased her husband, who fetched a maiden for wife. In his absence the Moon tried to kill her, but was slain by the Wolves. Then the maiden became the moon.

21. RED-STOCKING. — The cousin of Red-Stocking became enamored of a beautiful maiden, who would ascend into the sky when he came near. He finally got her with the help of Red-Stocking, who weakened the cord by which she ascended. When the two men were once away, they were kidnapped by Man-with-a-Skull-for-a-Head of the underworld. By him was her hair removed. . . .

In her grief she wandered off alone. She was discovered by the Sun, who restored her hair and took her to his home. There she beheld a woman, the Moon, wife to the Sun. She was tormented by the Moon while the Sun was away. She was made to seek for lice on the Moon's head. Effort was made to let her slide off the edge of the world. She was made to swing out into space, but each time she was saved by her dream-power. Finally she called on the Thunderers to slay the Moon. For this the Sun was pleased. She then became the moon, and was beneficent. Man-with-Skull-for-a-Head tried to retake her, but was driven off by the dogs of the Sun. . . .

The cousin of Red-Stocking sought to recover his wife, but in the underworld he was made a hunch-back. He was followed by Red-

Stocking, who overcame Man-with-Skull-for-a-Head. Then all the hunch-backs were restored to their former selves, and re-united with the wives that had been taken from them.

22. THE SNARING OF THE SUN.—The gnome killed a chickadee, and from its skin a coat was made for him by his elder sister. Later he killed a beaver, and from its skin another coat was made for him. This coat he once wore in a fast. It was scorched by the Sun. In anger the gnome set a snare for the Sun, and caught him. Fearing lest it should always be night, his elder sister had him free the Sun. To accomplish this he had to get the help of the Mole. When bigger, he slew a raven, and a coat was made from its skin. On a visit to some people that were spearing for fish, he was humiliated; but he compelled them to welcome him on the next visit. He fought with and defeated the Bears-with-Heads-at-Both-Ends. These were the ones that had slain his parents. He hunted for beavers with the Windigos; and, when taking home one that he had slain, he was forced to fight with the Windigos. In this struggle he was again victorious.

23. TALES OF WINDIGOS.—A Windigo once came to a family. He was feared all the while he was there; yet he was gentle with the children, letting them dance on the palms of his hands, and singing to them. He hunted beavers with the man, driving the great beavers out of the mountains. Then he went away, warning them that he would return if ever they ate the musk-glands. The sound of him could be heard a great way off, on the farther shore of the sea, where he fought with a manitou woman.

A hunch-back who had been despised by the people was called upon for help against a Windigo woman that was coming to destroy the village. He spurned the gifts that were offered him, but nevertheless went to meet the Windigo woman, and slew her.

Two men driven by the wind came to a shore, where they became alarmed at the sight of the huge footsteps of a giant. They turned the canoe bottom up and hid underneath, but were discovered by the giant. While in his keeping, there came a Windigo who desired them. A quarrel arose, whereupon the giant had his dog come from beneath a wooden bowl and slay the Windigo. This dog he gave to the men to take home, and it became the first dog among men.

24. MASHOS.—Mashos, the giant, lived with his two daughters and their husband. He tried in vain to dispose of his son-in-law. He once left him to the mercy of gulls on a lonely island; another time he left him to be devoured by eagles; again he caused him to fall into the water to be seized by the Great Sturgeon; on a hunt in winter he tried to prevent the youth's return home by burning his moccasins; trying it a second time, he burned his own, and, in his effort to get back home, was frozen to death.

24 a. END OF A MASHOS STORY. — The children came out upon the sea, where they met the giant Mashos. The giant kidnapped the elder brother, and took him home to become the husband of his younger daughter. Once, while hunting ducks with the giant, he caught the sound of his brother's voice telling him that he was becoming a wolf; and another time, while canoeing with his wife, he heard his brother say that he had become a wolf entirely. At last the giant became troubled at seeing the youth entering into manhood, and so set to scheming how he might put him out of the way. First he took him away to hunt for sturgeons, and then abandoned him to be swallowed by the Great Sturgeon; but he failed, because the Sturgeon was reminded of the blessing he had bestowed on the youth while in a fast, and so the Sturgeon conveyed him home and threw him up on the shore before the arrival of the giant. Again the giant took him away to hunt for gull-eggs, and again left him to be devoured, this time by the gulls. He failed a second time, because the youth reminded the Great Gull of the blessing he had received from the bird when in a fast. As a result, the Great Gull carried him home through the air, landing him there before the arrival of the giant. Then the giant took him on two hunts for caribou. In the night he burned the youth's moccasins, and then left him behind to get home the best he could. In this he also failed, because the youth reminded the rock of the blessing it had granted him during a fast; and so, after heating it, it melted a path in the snow on the way home. His brother, the Wolf, likewise helped him home. The youth got back on the giant in the second hunt by causing the giant to burn his own moccasins, thus making it difficult for him to get back home; but the giant's daughter miraculously sent a pair of moccasins to him, and that enabled him to reach home. At last the giant tried to destroy him by having him coast down the end of the world; but he failed again, for the youth reminded the cedar of the blessing it once had granted him during a fast, and that kept the toboggan from going. The giant thought the sled would behave in the same way for him; but it went coasting off forever into space, and he with it. And when he called with a loud voice for his canoe, it broke away from its cords, and came to its master.

25. THE WOMAN WHOSE HEART WAS IN HER LITTLE TOE. — Bird-Hawk disliked a woman with whom he lived, and so left her. Angered at this, she turned into a bear and slew many people. Following after Bird-Hawk, she overtook him, but was beaten in combat. When returning, he came to a town where he found all the people dead, slain by the Bear. These he brought back to life by shooting arrows into the air. Coming to his own town, he found only his little sister alive. She was badly wounded, and was afflicted with

sores. From her he learned that the woman's heart was hidden in her little toe. So, placing awls before her door, he caused her death by an awl, that pierced where her heart was.

26. FILCHER-OF-MEAT. — Filcher-of-Meat was late in arriving at a place to gather gull-eggs, on account of his son: therefore he left his son there on the island. A great serpent carried the son across the water. On reaching the shore, the Thunderers took the serpent into the air; but, catching a drop of blood, he was able to restore the serpent. On the way home he was given food that replenished itself. His Mink slew a grandmother that tried to feed him on pus (?). He caused two grandmothers with awls in their elbows to kill themselves. He avoided a pendant line of shoulder-blades, hung for alarm, by passing into a tunnel made by a pet woodchuck. Ignoring the pompous entry into town that his father had prepared for him, he went at once to where his mother was. He restored his wife's sight. Shooting arrows into the air and water, he brought on a fire which destroyed all his enemies. He spared his father on the promise of good behavior.

27. THE JOURNEYS OF BOBTAIL. — Bobtail and a friend journeyed westward, where they beheld strange places and things. Fishes carried them over a sea to another country. There they met Nänabushu, who accompanied them about for a while. Loons conveyed them across another sea. Here they obtained medicine for snake-bite. They came in time to some people among whom they obtained wives. These they took home.

28. THE BOY STOLEN BY THE TOAD-WOMAN. — A man used medicine on a woman to win her for his wife. She bore a son, whom she lost when seeking for fire-wood. She found him in the keeping of an old Toad-Woman. The boy had grown rapidly. She put up her lodge near by, and attracted his attention. He began to pay court to her, when he learned that the woman was his mother. Thereupon he forsook the old Toad-Woman, and went home with his mother.

29. JOURNEY ACROSS THE SEA. — An Ottawa once received the visit of a stranger with a magic war-club. He was asked by the stranger to go with him across the sea in quest of a medicine that would cure every ill. The two set out, and crossed the sea on a raft. It was found that a great Bear was keeper of the medicine, which it had in a bag hanging from a necklace studded with wampum beads. A spell was worked which put the Bear to sleep, and then the bag was taken. The men made their escape after the Bear had made a vain attempt to suck in the water. The men parted, one as an Iroquois, the other as an Ottawa.

30. WHY THE LYNX SQUINTS. — A Lynx was once advised by another to go to the top of a mountain and see the fine distant view it

offered. He followed the advice, and in looking he began to squint. He has worn this expression ever since.

31. FISHER AND OTTER.—A Fisher once was curious to know the cause of the strange noise made when a Raccoon was seen pacing across the thin ice of a lake. The Raccoon informed him that it was a piece of ice on an entrail dragging behind; and he advised the Fisher to cut his entrail and make the same kind of noise. The Fisher followed the advice, but lost nearly all his entrails. On slaying the Raccoon, he took out the Raccoon's entrails, and used them for the ones he had lost.

32. CLOTHED-IN-FUR.—Clothed-in-Fur took leave of his elder sister and went away. He came to a place where some games were going on, and was made to join in the play; but, being annoyed by the Foolish Maidens, he left the place. They followed in pursuit, and a magic flight ensued. Four times he made his escape. Three of the times were by the help of leaves wafting with the wind,—once by a birch, again by a spruce, and then by a poplar. The fourth escape was by hiding in the knot of a tree which the maidens failed to open. Being free to continue his way, he went on till evening, when he put down his pack and then went out to see what he might kill. On his return, a woman was there and his camp was made. He took the woman to wife, but on the morrow she failed to keep up with her pack. In an attempt to strike her, she turned into a wolf. He had a similar experience with other women, who one after another became a raven, a porcupine, a Canada jay, and a beaver. The Beaver remained with him for a while, and he had two children by her. He lost her by not placing a foot-log over the dry bed of a brook; for the omission caused a river to flow by when she came, and she was carried down stream. He found where she was, but failed to get her to come with him. By another Beaver woman was he followed. On account of her he had to contend with a brown and a white bear who wanted her for a wife. He displayed greater conjuring-power, and so finally overcame them. Then he went back to his former wife, and dwelt with the beaver-kind, living the mystic life peculiar to the animal-folk.

33. THE MAGIC FLIGHT.—There was a man with a wife and two children. On his return every evening from the hunt, he would find his wife just then setting out to gather the fire-wood with which to cook the meal, and he observed how much she had been neglecting the children. With suspicion aroused, he questioned the elder boy, and found that the mother was in the habit of leaving home as soon as he had departed for the hunt, and that she went arrayed in gay attire. On the morrow, pretending to be going on a hunt, he went and lay in wait for her. To his surprise, he caught her in an unnatural relation with a swarm of snakes. At once back to his home he went, and told his children what he had seen and that he meant to slay their mother.

Then putting the younger, who was bound to the cradle-board, upon the back of the elder son, he started them fleeing westward, telling them the way to go and what to do. When the' mother returned, he slew her with an arrow in the heart, then flung her into the fire, and had a hard task to burn her. When she ceased to speak, he then fled, going in an opposite direction. The children, in their flight, came to a grandmother who sheltered them over night; and when she put them on their way the next morning, she gave them an awl and a comb, and told them what to do. The mother was twice about to overtake them, when she was each time delayed, — by the awl, which the boy threw and produced a mountain of awls; and by the comb, which gave rise to a mountain of combs. This enabled the children to reach another grandmother who gave them shelter over night. When she sent them on their way the next morning, she presented them with a flint and some punk, and told them where to go and what to do. Twice again the mother drew nigh, and each time she met an obstacle, — first on account of the flint, which made a slippery range of flint mountains; and then because of the punk, which set up a huge fire from one end of the world to the other. However, she was able in time to pass these barriers. She kept on in pursuit till she came to a river, where she saw a Horned Grebe that not long since had conveyed her children safely to the other shore. She was a long while begging to be taken across too; and, after pretending reluctance, the Grebe consented, for he knew that she would not comply with the request that she should not step over him on landing; and so, on account of her failure to give heed to the request, she fell to the bottom of the river.

33 a. **THE HALF-RED-HEADED.** — There were once a man, his wife, and two children (a boy and girl). It was a time of hunger, and food was hard to get. The man was in a fast. He fasted to get a revelation, that he might get food. Day after day during his fast he went out to see what he might kill. All this while the mother was living false. She would wait till her husband was gone, and then she would take some of his garments and go out alone to a secret place in the wood. When she returned, she would fetch some bear-fat, which she gave to her children, but not to her husband.

Now, the little girl beheld the worry of her father as he went out day after day to get his family food and returned at night with nothing in his hand. "I will save some of this fat," she thought to herself, "and give it to my father when he comes home to-night." She knew this was against the wishes of her mother, who had bidden her not to tell; but somehow before she knew it she would eat the fat, till none was left. Each day she made her resolve, and each time she would break it before she knew it. Finally she made one great effort.

She put the fat in some bark, and there she kept it. At night she took it to bed with her, and waited for her father.

He came home. He noticed his child lay awake, noticed her restlessness. By and by she went over to his couch, this when all were asleep, and gave him the fat she had enclosed in the bark. Then she told about her mother,—when she would depart and return, and about the fetching of the fat, and about the effort to keep all a secret.

“I knew something like this was happening,” the father said. “I will go in the morning as if to hunt, and catch your mother.” In the morning he went off as if to hunt. He lay in hiding and watched for his wife. By and by he saw her coming. Angry he was when he beheld her in his garments. He saw her come to a tree and tap upon it. “Come out!” he heard her say. “Did I not tell you I would come at this time?” Then he beheld a serpent-like creature come out of a hole and crawl down the tree. At the ground it became a man. He beheld the man lie down with the woman. He was angered ever so much more at all this, and so he slew the woman and burned her up. Then he went home and told his children what he had done.

One day his little boy killed a chickadee. “I want you to roast it in the fire,” the father said to his son; and so the boy roasted the bird. His father told him how to cover the ashes.

Then the father told the daughter, “Now I want you to sit here and watch the ashes. A man will come and ask for your mother; and when he does, you must point down at the ashes. He will come more than once, and you must do as I tell you. But there will come a time when you must flee, you and your little brother. I give you this flint. . . . These things you must use when you see your mother come up through the ashes. Then you must take your brother upon your back and flee. When your mother is about to overtake you, fling one of these things behind you. Mind, now! do not fling them in front of you. This will be the sign when you have come to the end of your journey. You will cross a lake and come to a net. In the net will be some fishes the scales of which will be ever so beautiful, and the finest of wampum will come from them. As for me, I shall not be able to help you much. I shall be slain; and this you will know by the sight of the sky, which will be red from one end to the other.” Then the father left his children and went away.

By and by a man came and asked for the mother. The girl pointed at the fire, and the man went to the place and scratched about the ashes till he turned up the chickadee roasted almost to a crisp. The man went off, and after a while returned. Again he asked for the mother, and again the girl pointed to the fire. The man went to the fire, and found only the roasted chickadee. He came again and

again; and each time he asked for the mother, the girl always pointed to the fire.

By and by the girl saw something rise from the ashes. She looked, and, lo! it was the burned form of her mother, ghastly and weird to look upon. Then it was she took her little brother upon her back and fled, as she had been commanded by her father. Her flight was always easy, except when she forgot the command of her father and flung his gifts in front of her. . . .

Once in their flight the girl beheld the sky all red from one end to the other. Then she was minded of her father, who had told thus would be the color of the sky when the manitous should kill him.

On and on the children fled, till at last they came to the other shore of a lake, and found, on their arrival, the net full of fish, — the fish with beautiful scales, from which beautiful wampum could be made. They went upon the shore and entered the dwelling there. They found it good to live in, with all kinds of things to eat. And thus the brother and sister lived till they were grown.

One day when the brother came home from a hunt, he beheld a youthful stranger there. He saw how the youth looked upon his sister. The stranger went away, and again he returned. Once when the stranger was gone, the brother said, "You may go with him, sister, and I will stay here." At first the sister would not listen to what her brother had to tell her; but after a time she heeded his words, and went off with the youth.

The young man brought his young wife home. When his father beheld him and the young woman he had fetched for wife, he was in great anger. "I forbade you to go to that place and seek for a wife," the father said. "Now you have brought doom upon us." . . .

The father said to the brother of his son's wife, "There is my war-club. Take it and slay us all. We might contend with you, but it would avail us little." So the young man took the war-club of the father of his sister's husband, and with the help of his father slew all the race. The father really had not been slain, although he was nearly so. He had revived and come to the help of his son. They then returned to the land of mortals. They whom they had warred against were the Thunder people.

34. THE SPIRIT-WORLD. — According to the people of old, it was common for the dead to come back to life. From such the people learned the nature of the spirit-world. It lay westward. Dangers were encountered on the way. They were blueberries and raspberries, a log over a swift river, dogs, an old woman. The ghosts dwelt in a town, and they danced at night. Food offered them came to where they were. One was fitted out at burial as if for a journey; and when one came back to life, it was because one's time was not yet up.

34 a. JOURNEY TO THE SPIRIT-WORLD. — A youth once fell sick and died. He took the road of the dead to the spirit-world. On the way he beheld many people, old and young. One child in particular, with a cradle-board upon its back, he tried in vain to overtake. Farther on he came to a river of roaring rapids, over which he crossed upon a quivering log. Ahead was a vine of wild cucumbers which hung across his path, but which he passed without causing them to rattle, and thus did not awaken the dogs on guard farther on the way. And then he came to the town of the ghosts, which was silent by day, but alive by night. On coming to the wigwam of his grandmother, he was able to meet many former relatives. These escorted him to the great dance of the ghosts whom he beheld in various strange forms. The dance ended at the first sign of dawn, whereupon in every direction departed the ghosts, whistling and hissing through the air. At the command of his grandmother, he started back home. On the way he came to a fire, into which, after much hesitation, he leaped, whereupon he came back to life. His return to life again caused his relatives to wonder, for they were on the point of burying him. Then they unwrapped him, whereupon he related the story of what he had seen and experienced. The youth lived to an old age, and then really died.

35. FLOATING-NET-STICK. — Floating-Net-Stick was the name of a man who was chief of a town. During a famine he made an underground passage connecting the sea with a small inland lake, and by that passage the fish entered the lake. The passage was closed, and the people were provided with abundant fish. Later the town was destroyed in a thunderstorm, and Floating-Net-Stick was the only one to survive. By the help of a black metal taking on the form of a serpent, and having the Thunderers waste their energy upon it, he was able to get his revenge; then, by conjuring with shooting arrows in the air, he brought his people back to life again.

36. THE DWARFS OF THE CLIFFS. — A man of Nepigon Lake who was skilled in magic song and healing-medicine became displeased when another man undertook the same sort of thing. While in this frame of mind, he once angered the dwarfs dwelling in the water by the cliffs, because he chose to ignore the gift they made to the people in response to an offering they gave. Thereupon they stoned him to death. Therefore manitous of the water and the cliffs shall not be held in light esteem.

37. THE THUNDER-BIRDS AND THE WATER-IMPS. — At Thunder Bay (off the north shore of Lake Superior) two youths fasted, that they might learn the cause of the rumble among the clouds upon Thunder Cape. After fasting eight days, they set out upon their mission. The rumbling became louder the higher they went; and when the enveloping cloud opened, they beheld two big birds with

their young brood of two. Flashes of light, as of fire, were seen when the birds opened and closed their eyes. One youth was content with what he had seen; but the other was curious to see more, and in an attempt to satisfy his desire he was killed by lightning. Thereupon the Thunder-Birds went away from the place. One was seen for the last time upon Thunder Mountain (McKay Mountain). After the departure of the birds, the people ceased to be afraid when paddling about in Thunder Cape. On one of these occasions they caught sight of the water-imps that dwell in the rocks of the cliff. In form they were like human beings. They went out on the lake in a stone canoe, and could raise a thunder-storm by singing a magic song. When observed, they fled at once into the caverns under the water.

37 a. Off toward the lake is a mountain. It is called "Thunder Cape." Clouds always hang about its top. It was common report that Thunder dwelt there, for the sound of it was always heard. Two men once thought that they would go and find the Thunder and see what it looked like. So they blackened their faces and went into a fast. In due time they set out for the mountain. Coming near, they decided that one go first, and the other afterward. So off one went. A heavy cloud hung over the top; but, strange to behold! the cloud parted, and the man saw two big birds with a brood of young. Fire flashed from the eyes of the big birds. The man had a good look, and everything about the birds was clear and distinct. Of a sudden the cloud closed together, and the view of the birds was shut off. He retraced his steps to his companion, and told what he had seen.

The companion, of course, wanted to see too. He went up alone to look. Presently the thunder cracked. The man went, and saw his companion dead, killed by the Thunder-Birds. Then he came home alone. Indians fear to ascend the mountain. They fear the Thunder-Birds.

38. CLOTHED-IN-THE-GARB-OF-A-TURKEY. — Clothed-in-the-Garb-of-a-Turkey was reared by his elder sister. On becoming a young man, he took leave of her and went westward. On his way he came to an old man who fed him corn that replenished itself. By the old man he was warned not to look back when he heard some one calling to him. He failed to obey, and found his tempter to be a hunch-back. At the request of the hunch-back he changed garments with him, whereupon each took the form of the other. He was put to death and thrown into a river. His body was taken out of the water by a maiden, and by her help and a sweat-bath he came back to life. He was found to be handsome, and so became the husband of the maiden and her elder sister. The garments were returned to the other man, who was changed back into a hunch-back on putting them on. The youth was a famous hunter, especially of turkeys. He returned to his elder sister with a brother-in-law, who married her.

39. MINK AND MARTEN.—A Mink once caused a Pike and a Pickerel to kill each other in a fight. And there he lived. In the winter he met with a Marten who was to live with him and share the food; but the Marten was selfish of the food he got, and he made sport of the Mink. So when summer came round, they parted company.

40. FOREVER-BIRD.¹—Forever-Bird began fasting by small degrees and at an early age. In time he was able to go four days at a stretch. Then he began to gain insight into the mysteries. After he could fast eight days, he began to learn of things still more profound. By fasting he gained the knowledge that was of help to him in after life.

41. SKUNK, CRANBERRY, AWL, AND MOCCASIN.²—A party of old women—Skunk, Cranberry, Awl, and Old-Moccasin—lived together. Skunk provided the food. Cranberry burst open and died. Skunk married a Lynx, who then hunted. He found his hams delectable, and refused his wife when she asked for something to eat. On that account she cast him off, whereupon he froze to death. His place was taken by a Hare, who in turn was slain by the Lynxes. When the lodge was attacked by them again, the old women saved themselves thus: Awl flung herself into a lodge-pole and stuck, Old-Moccasin took humble station by the doorway, and Skunk hid in a hole in the snow.

41 a. AWL AND CRANBERRY.—Awl and Cranberry once lived together in the same lodge. In their attempt to escape from an attack, Awl stuck into a pole, and Cranberry burst itself.

42. THE VAGABOND AND THE LYNX.—The Vagabond once came to a lodge where he saw some mats he coveted. He stole them and fled. When pursued, he entered a hollow tree. By magic he kept them from cutting down the tree. He came to a lake, and by his magic he made the Great Lynx come up and go to sleep. Then he caused the lake to freeze. On waking, the Lynx saw no way for him to return. Then he called upon his dream-power. The great teal came, and with it thawing weather. The ice broke up. Then the Lynx called upon a wind, which blew the Vagabond away.

43. THE DESERTED BOY.—A small boy murdered his playmates, and the people of the village moved away to leave him to his fate. While alone, he amassed great wealth; and a youth named Täimisi went with others to where he was, and won from him all he had. The boy who had been deserted tried to put the others to sleep by reciting tales, and then set the dwelling on fire. Then Täimisi roused his companions from sleep, and they started away with the goods. With a magic badger pouch he had a tunnel made, by way of which they made their escape. What they took with them was a symbol of what possessions men in after time would have.

¹ Variant of No. 58, V.

² See No. 1, p. 368; also p. 326, No. 14, and note.

44. **BLUE GARTER.**¹ — A small boy and his elder sister dwelt together till the boy reached manhood, whereupon he took leave of her. He went away with the assurance of the help of his sister's miraculous power in times of adversity. After a time he began to regret that he ever left his sister, when suddenly he met with a maiden whom at once he loved and quickly won for his wife. Before he could lay full claim to her, however, he was obliged to accomplish in a short period of time three superhuman tasks, — to clear up a forest with wooden tools; to dip dry the water from a pond by means of a broken vessel and a flower-cup; to trim the branches of a pine-forest with wooden tools, and to peel the bark with a wooden-bladed knife. On each occasion he gave up in despair before setting to his task, and each time the maiden miraculously appeared; and at each visit she drew his head down upon her lap and looked for lice there, while he slept. Presently she woke him up; and each time he beheld his work finished, done by miracle. This success won the partial consent of the parents. Fearing the death of her husband, the girl counselled flight while her parents were asleep. Before departing, she put some beans on the eating-place, and caused them to behave merrily, as if a joyful celebration were going on. In the course of the night the mother discovered that the couple had fled, whereupon she sent her husband on two fruitless pursuits, and finally went herself. He went in the wind, and she in a thunder-storm. But the pair escaped by reason of the superior magic power of the daughter, — first by turning themselves into pines, again by becoming ruffed grouse, and finally by taking on the form of mallard ducks and flying far out on the water.

45. **A EUROPEAN TALE.**² I. — Something was robbing the fields. Two elder brothers, while watching, fell asleep at the critical moment and failed to find the robber. Tashā,³ the youngest brother, discovered it to be a bird. He shot at it, and then pursued it through a hole in the world. Coming out to another world, he was taken captive, but was released with gifts on telling the cause of his pursuit. With these gifts he returned home and gave them to his father. He was accused by his brothers of having stolen the goods, and so by them was thrown into a pit. After a long time he was discovered by his mother, and was taken out of the pit. Arriving at home, he then turned the silver over to his brothers. The three made a visit to where Tashā had obtained the goods, and they came back with more.

II. — They set out to visit a chief with three daughters. The youngest, being a glutton, was warned not to eat too much. Thinking

¹ A European tale (see "De beiden Küniges-Kinner," Bolte and Polívka, vol. ii, p. 516).

² See "Der goldene Vogel" (Bolte and Polívka, vol. i, p. 503).

³ Petit-Jean.

the touch of a passing dog was a warning to stop eating, he ceased. In the night he was hungry.¹

46. THE WOMAN WHO MARRIED THE DOG. — A proud virgin refused to have to do with the men who tried to woo her, and they made her a victim of a joke. Overcome with shame, she went away with a dog, which she later married. To it she bore a puppy and a boy. By a man she was once visited, and to him she became wife; for so doing she and her boy were slain by the two dogs.

47. THE SERPENT LOVER. — During a period of hunger a man's wife neglected her children and home, and had unnatural relation with serpents, and for that reason was slain. He slew all but the head, which later killed him. When pursuing the children, it came to Kōtagat (?), who crushed it with a spear.

48. MAGIC POWER. — A man, during his wanderings inland, once came upon an old hut. The person living there gave him medicine to kill any kind of game he desired. It was potent in winning women.

49. MAGIC POWER. — First a formula how to win a maiden by use of magic paint on an image. Second, a method of stalking game by the use of magic paint.

50. THE BOY TAKEN AWAY BY THE STURGEON. — A man's son while swimming was carried away by a sturgeon. The boy was carried about in seas, in rivers, and then was fetched back to the place whence he was taken. There he was found by his father, whom he told of his wanderings.

51. THE WOMEN AND THE GREAT LYNX. — While three women were in a canoe, the Great Lynx tried to capsize them, but by means of her dream-power one of the women was able to break his tail and beat him off with a paddle. It was this same monster that was later killed near Sault St. Mary for having taken away a babe on a cradle-board and killed it.

52. THE BOY AND THE BEAR. — A boy too frequently chastised once fled into the forest, where he was pitied and cared for by a bear. He lived with the bear for a year and learned the manner of life of a bear. He was taken home by it and given power to obtain bear.

53. THE MAN WHO TOOK REVENGE IN FORM OF A BEAR. — A certain man of the north shore of Lake Superior took offence at some insult done him while on Mackinaw Island, and returned later in the form of a witch-bear, being transported through the air. He killed the offenders, took out their tongues, and resumed his former shape.

54. THE STURGEON AND THE EAGLE. — Some people mistook something they saw in the water for a horned sturgeon. Much to their merriment, they found it later to be a sturgeon that had been seized by an eagle that could not get its talons off.

¹ Here the following lines have been crossed out: the last few words of the abstract are illegible.

55. A HUNTING-STORY. — The hero of the story was badly mangled by a bear which he had wounded; he had a hard time going down Nepigon River and getting to his people.

56. STORIES ABOUT FASTING YOUTHS. I. — A man urged his son to fast too much, and the boy was transformed into a robin. By his song he now forebodes future events.

II. — A man urged his son to fast too long, and the boy was changed into a bird.

III. — A woman was once fasting when there appeared to her a human being. When taken to his home, he turned out to be a beaver. She became wife to him, and lived the life of the beaver with him. By and by she returned home and told of the attitude of the beavers toward human kind.

IV. — A man once urged his son to fast too long, and on that account he became a buffalo. In a contest with the manitou buffaloes the youth had to call on his grandfather for help. He had to fast again to regain his former human shape. His fast had been in vain.

V. — Forever-Bird fasted till he was able to go eight days without eating. Fasting up to that point, he was given knowledge of all things on earth, in the sea, and up in the sky. He was taught to soothsay. He had a vision of long life, and a vision of his chieftainship.

57. SOULS. — Souls are given to people by the manitou on the other side of the world; they are given before birth; by these manitou are infants taught. There is a future life. To gain this, one must live correctly.

58. ORIGIN OF THE OJIBWAS. — The story is told of a Crane that flew about over the earth before coming to Lake Superior. Flying everywhere over the lake, he came to the Sault. He saw some herring there, caught them, and ate them as food. He fell asleep and dreamed of a woman. In the dream he gave her fish to eat. He woke, and found a woman lying with him. He and she lived together. They made a canoe, and used that to travel by water. They hunted deer with the bow and arrow. They used the flesh for food, and the skin for garments. From this pair came the Ojibwa people. A home was made on the south shore of the rapids, and it was called Bowā'ting ("rapids"). This was the first town that was founded by the Crane, and it became the centre of the Ojibwa nation and power. The head chief of all the Ojibwas lived at this place. His clan was the Crane (*adcidcā'k*). Wâbangi was the chief when white men came to the Ojibwas. Bwânens was the first chief to plant potatoes at Garden River. Ma'konādowe was a great seer, prophet, warrior. He was conqueror of the Mohawks. Asin was another great chief of this line. Songa'kamig held sway over a wide territory.

Shingwā'kōns (Little Pine-Tree) is William Kabaoosa. Tag-

wāgānē is George Kabaoosa. Pabāmāsinōkwe is Sofia Kabaoosa. These are brothers and sisters, and stand in the eighteenth generation.

Tagwāgānē, the chief after whom George is named, was chief when America and England were at war. He went to Niagara at the time, and made an agreement with England. England promised to grant presents to his people every year till the end of time. A round medal was given him, the circular object denoting that the friendship would never end.

59. WAR-STORY, MANITOU.—Jacob Thompson of Garden River said that once the Ottawas and Otagamies went to war with the Ojibwas. The Ojibwas whom they went to fight were about what is now Sault Ste. Marie. The Ottawas and Otagamies were coming up in their bark canoes. They came in great numbers. They passed the first falls in the journey all right. They had yet another to pass over. One man was noticing the canoes on ahead, how they went swiftly on and suddenly dropped out of sight. He felt danger, and gave the alarm. With great effort he and those in his canoe paddled out of the current and pulled inshore. The canoes behind followed example. After a little while they learned that all who had gone over the falls were lost. Then they returned the way they had come, perceiving how useless it was to war against the Ojibwas. It was one more example to show people that obstacles lay in the way of those who went to war with the Ojibwas. The Ojibwas were ever peaceful, and never fought except at bay, and then it was woe to the enemy!

60. ADVENTURES OF NĀNABOZHU. I.—Once some men went to see Nānabozhu. He lived far away. They had come for various things. One man asked for long life; another asked for the power of winning women; a third asked to be a great warrior; and a fourth asked to be a great hunter. Nānabozhu asked the man who wanted to live forever to come and sit by him. The man did so, and straightway he turned into stone and yet kept the form of man. He granted to each of the other three men his request, and they became what they desired.

II.—Nānabozhu was once on a journey. He had his family with him. His children were ever so many, and it was great trouble to carry them and his big kettle too. So he left his kettle behind. In time it turned to stone, and can be seen this day at the eastern end of Manitoulin Island. It looks exactly like a kettle. It is always filling with water, and a little hole lets out the water, so that it never overflows.

III.—Once Nānabozhu was journeying along with his family. His children were ever so numerous, and they were more or less of a nuisance. One he bade to sit down, and straightway it turned to stone. There it has remained to this day, and can be seen on the north shore, near Sarnia. It is exactly like a child sitting down.

IV.—Nanibozho once went to visit his brother Moose. He was welcomed by Moose, who at once got ready to give him food. Moose had his wife heat some water; and when the water was boiling, he cut off a piece of his wife's garment at the back, just over the hips. This he put into the kettle to boil. Nanibozho saw the act, and thought to himself, "What an easy way to get food! Why did I not know of it before? I will do likewise, and not be in want of food hereafter."

Moose placed the food before Nanibozho when it was done cooking, and Nanibozho found it excellent. "I am going home now," he said. "You must come to see me, too, some time." So off home he went.

One day Moose said to his wife, "Let us go visit our brother Nanibozho." The wife was glad to make the visit. She wanted a change of food, and thought her brother would of course have something delicious. So to Nanibozho's they both went. On their coming to the place, Nanibozho invited them in and bade them welcome. He had his wife heat some water, and, when the water was boiling, cut off a piece of her garment at the back, over the hip. This he put into the kettle to boil. He cut off another piece over the other hip, and put that in to boil, too. Moose and his wife watched the act, and thought it strange that Nanibozho should expose the nakedness of his wife before company.

At last Nanibozho thought the food was done cooking, and so dished it out to his guests, but they could not eat it. The buckskin garment was so tough that it wearied one to chew it. Nanibozho was disappointed at his failure to treat his guests royally. Moose laughed at him, and took it upon himself to get some food. So he showed Nanibozho how he did it. He slowly cut away the skin off his wife's hip, and, after taking out a nice piece of flesh, put the skin back on its place. Nanibozho saw it was done so well that the wife acted as if nothing at all had happened to her. Moose had the wife of Nanibozho throw out the water in the kettle and put in some more. In this fresh water the flesh was cooked. All four ate and were happy. "It is not your nature to get food this way," Moose said to Nanibozho, and Nanibozho saw it was so.

V.—One time Nanibozho went to visit his brother Squirrel. Squirrel, of course, wanted to give him something to eat, and so got his wife to heat some water. He then mounted the pole over the cooking-place, and seated himself there directly over the pot. He took out a knife and began to slice off pieces of his testicles. The pieces fell into the pot as nice little pieces of fat. Squirrel's wife stirred the pot in the cooking. Nanibozho saw the proceeding, and thought to himself, "Why did I not know of it before? I have larger testicles, and so can supply myself with ever so much more fat."

In due time the food was done cooking, and was placed before

Nanibozho to eat. He found it excellent. When it came time for him to go home, he asked for a visit from his brother.

"Let us go visit our brother Nanibozho," Squirrel once said to his wife. Of course, she was glad to go. When they arrived, Nanibozho had them enter and be seated. Then he had his wife heat some water. When it was hot, he climbed up over the kettle and sat down. He took out a knife and began to cut off pieces from his testicles; but he did not cut himself very much, before he fell from his seat and lay on the ground unconscious. His brother Squirrel revived him, and told him, "It is not your nature to get food in that way. It belongs only to the race of squirrels." Thereupon Squirrel had Nanibozho's wife throw out the water and put in other that was fresh. When it was at a boil, Squirrel mounted the pole over the fire, and sliced off pieces from his testicles. The pieces fell into the kettle as dainty pieces of fat, and presently nice food was cooked in the pot. Then they all ate and were pleased.

VI.—Nanibozho once went to visit his brother Mēmē (Red-Headed Woodpecker). Mēmē had his wife heat some water while he went out to get the food. Nanibozho saw his brother light on the side of a tree and pound upon it with his beak. Up the tree Mēmē went, pounding away all the while. At last he gathered a big supply of worms, which he fetched for his wife to cook. When it was done cooking, it was served out to be eaten. Nanibozho found it was delicious. When he started away, he asked that his brother come and visit him some day.

Mēmē once said to his wife, "Let us go visit Nanibozho." She was glad to go, and so off they went. When they were come, Nanibozho had them enter and be seated. Then he bade his wife heat some water while he went out to get some food. He fixed a pointed stick in each nostril and made them fast. He came to a tree, and up he climbed. As he climbed, he pecked, pecking after the manner of Mēmē. The more and harder he pecked, the deeper into his nostrils the sticks were driven, till presently he was knocked out of his head, and down he fell unconscious to the ground.

Mēmē came and revived him. "It is not your nature thus to get food," Mēmē said. So off he flew, and gathered some food from a tree. He fetched it to Nanibozho's, and it was cooked there. The food was good, and all were pleased.